

# the **NATIVE VOICE**

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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PRICE 10 CENTS



MR. GEORGE GREEN

... better known as Chief Little Bear, still keen eyed and agile at 80 years of age, looks to the past when his proud race ruled the entire Grand River Valley. Little Bear wears his full headdress of sacred black eagle feathers and beautifully beaded buckskins in the New Year "Ho-de-no-sau-ne" celebrations, called Mid-Winter Festival of the White Dog, beginning January 16, 1956.

—Big White Owl.

## **BROTHERHOOD CONVENTION OPENS APRIL 9 AT CAPE MUDGE**

The Native Brotherhood of British Columbia has called its twenty-fourth annual convention for April to take place at Cape Mudge on Quadra Island.

The four-day meeting of ranch representatives from all parts of British Columbia will officially open at 2 p.m. on April 9 and continue through

to April 12. A big agenda is planned.

Chief Billy Assu, venerable figure of Cape Mudge, will host delegates at this important convention, according to the call which has been issued over the signature of Brotherhood President Robert Clifton.

Important topics scheduled for discussion and decision, the

president states, will include amendments to the Indian Act and many phases of the British Columbia fishing industry.

In 1955 fishermen suffered an overall cut of nearly seven million dollars in earnings from the previous year despite increased salmon and herring prices. Cause of the drop in earnings was the reduction in

catches of salmon, halibut and herring.

A big turnout for the convention is predicted by Brotherhood Business Agent Ed Nahanee, particularly with the strong feeling that was aroused by the recent Ottawa conference under Minister of Citizenship and Immigration J. W. Pickersgill.

# Report From Native Brotherhood

## Native Brotherhood of British Columbia Meeting Well Attended at Alberni

By ED NAHANEE  
(Business Agent, Native  
Brotherhood of B.C.)

The meeting was attended by all tribes of the Barclay Sound District. It can be recorded as one of the largest meetings yet held at Alberni Community Hall. People travelled many miles by motor boat and car from as far as Ucluelet, Ohiat and Kildonan. They had come to hear the report of latest developments of the Brotherhood.

Chairman of the meeting was Jack Peters, District Vice-President for Barclay Sound, Mr. George Clutesi doing a splendid job of interpreting. Thomas Shewish was also present. Many will remember brother Shewish when he was Vice-President of the Southwest Coast District some years ago. It can be truly said that his organizational abilities had planted the seed of unity and the large attendance proved beyond doubt that his teachings had not been in vain.

Thomas Shewish officially opened the meeting by calling on all members to stand and join in singing the Battle Song of the Native Brotherhood, "Onward Christian Soldiers," followed by a prayer of thanksgiving, ending by all repeating the Lord's Prayer. Brother Shewish then called upon Ed. Nahanee, Business Agent, to give a report of the activities of the Brotherhood.

**ED. NAHANEE'S REPORT:** Mr. Chairman, Brothers and Sisters, it is a great pleasure to be here with you once again attempting to solve some of the many problems that affect our daily lives. No doubt you all know that I resigned from the Brotherhood in April, 1953, after having served the organization for five years. I needed the holiday because I started to dream about my work and when you start dreaming about your work it is time to take a vacation. I have been away from you for a year and a half. I feel ambitious again.

But I can truthfully say that I missed many of the friends that gave me their full support and co-operation when I needed it, and on this job only by having full co-operation can we hope to achieve our aims.

Before reporting further I want

to bring the regrets of President Robert Clifton for not being able to attend this meeting. As you all know, our livelihood has priority over the many obligations we would like to fulfill. President Clifton is fishing herring and will continue till the season closes.

**DR. P. R. KELLY**, chairman of the Legislative Committee, also notified me that he would not be able to attend on account of the many obligations and Church Services that take place on Sundays.

I received a phone call from Bob Clifton, the newly elected President, and he informed me that he had a message from the Bella Bella Convention and to call at the office next day and be prepared to make a decision. The message was that the Convention had asked him to contact me regarding accepting the job of Business Agent again. I gladly accepted and as I said before, I wanted to be among my many friends again.

Problems came as usual. The first concerned the Fisheries Department and this case was right here in Alberni. Two of our people had been arrested and charged with "unlawfully catching salmon with a spear." I need not go into details but I managed to get three adjournments in order to get enough material to make a case.

**IN THE MONTH OF MAY, 1955**, I had the good fortune of attending the Provincial Game Convention at Nelson, B.C., that lasted for three days. I requested the Game Commissioner to be given the opportunity of addressing the meeting for a half hour. This was granted. Hundreds of delegates attended this meet, representing Game branches from the States of Washington, Oregon, Idaho, Montana and from the Provinces of Alberta, Saskatchewan and not forgetting the Province of British Columbia.

I had looked forward to a meeting of this nature for a long time and I knew that it was now or never to make an impression on these representatives and acquaint them with the unique situation of the Native people in the taking of game and fish for our domestic use, and at times when we need it most. I can assure you that I pulled no punches and hundreds were listening. I also knew that this was

the first time that they had ever heard an Indian at their Convention explaining in detail, the Native situation.

I was congratulated by the chairman, Dr. P. Larkin, who was substituting for Frank Butler, the Game Commissioner, who was very ill. Dr. Larkin assured me that our points were well taken and he was very pleased to hear our views regarding game and fish. The meeting was very sympathetic and I was satisfied now that the cat was "out of the bag." I had plenty of material for that meeting, having gathered enough evidence from you and many other villages in B.C. There is still much to do if we are to hold our customs and traditions and we must not relax for one single moment if we want something left for future generations. There is another invitation for the Brotherhood to send a delegate to the Provincial Convention to be held at Prince George, B.C.

**PRIOR TO ATTENDING** the Game Convention, many of our people were being arrested for shooting game for their own use. Some served prison terms for as high as three months. Some were fined to the extent of three hundred dollars. There were over a dozen such cases. Since that time there has been only one case and this was at Burns Lake. Chief Paddy Isaac, our District Vice-President for that area, sent me an airmail letter asking me to contact the Game Department to try and appeal for one of the boys who had shot a cow moose on a provincial highway, out of season. This boy had killed the moose for his aged mother-in-law.

Considering that there were three definite charges laid against him, namely, "cow moose," "shot on a provincial highway," and "out of season," it was a tough job, as for each offence was a one hundred dollar fine. This is a handful in any man's country. However, I managed to contact the Game Warden at Burns Lake and received full details about the shooting, so I asked him to withhold the court case until I had sufficient time to contact the Game Commissioner. This I did and the result of my conference with Mr. Frank Butler was satisfactory. The man was dis-

missed with a warning not to do it again.

**ON YOUR REQUEST** for a report on the results of the meetings called by the Indian Department across Canada during the early part of last year, I am sorry to say that I have no report, having been denied the privilege of attending by the Department. According to the Indian Department this was strictly a private affair. The first meeting in B.C. was held at Prince Rupert and many letters were received at our office protesting the attitude of secret and invitational meetings. I was asked to represent the Burns Lake and Babine area by the people from there, but the only answer I could give was that it was an invitational meeting.

**I HAVE NO REPORT** to make on the Ottawa Conference. Six delegates went to Ottawa to make representations for you and they have returned and to date I have no report. There is a rumor that these delegates were instructed by the Indian Department to give no report to the people or the press etc. So it is with deep regret that I stand before you without an inkling of what transpired at those meetings. Here is a clipping from the Vancouver Province referring to this meeting by a representative from the Northwest Territory Council: "Why," he asked, "was the Indian Department meeting last month held behind closed doors? Was the Department getting 'snowed under' when it shooed the Indians home early under the pretext of an unexpected blizzard?" It is interesting to see that other than Indians are interested in what is taking place and not in favor of the hush, hush system being used.

The fishermen on the west coast were hard hit by the sudden closure last season on fall chums. The Fisheries Department claimed that there was a definite shortage of chum salmon in the area. Our people had every reason to believe that large runs were evident in the canal and areas adjacent. One of the Native fishermen from the northwest coast said that there was a poor showing there, so bad, in fact, that the "bears went to their winter dens with lean stomachs."

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## Indians Threaten to Seek Seats in UN if Ignored

**FLORENCE, Ore.** — Three Indian tribes threaten to seek seats in the United Nations as a sovereign people, if the federal government continues to ignore them.

Their attorney, James Green, a justice of peace here, said the tribes—the confederated tribes of the Siuslaw, Lower Umpqua and Coos Bay—have never been compensated for their lands and are getting impatient.

The treaty the tribes signed on Aug. 11, 1855, was never ratified by the U.S. Senate, he said and so the Indians claim they never gave up their sovereignty. They own a strip of Oregon coast which includes the cities of Florence, Reedsport, and Coos Bay, he says. "We claim these tribes are free

people and not subject to federal laws," Green declared. "The United States recognized their sovereignty in the 1855 treaty with them. Since the treaty was never ratified, no rights of sovereignty were surrendered and no conveyance of land took place. It won't take 15 minutes to settle this if the government lives up to its obligation." About 100 million dollars will do it.

Otherwise, he said, "We intend to apply for seats in the United Nations as sovereigns."

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## Native Brotherhood Report

Some say the cost per pound was too high for the companies.

**LAST YEAR, THE UNION AND OURSELVES** made an agreement with the fishing companies to keep their herring fleet down to 93 boats. This has been carried out. One of the features agreed upon by the Union and ourselves was "that anyone participating in the herring fisheries would have to show a paid-up membership card to the Union or the Brotherhood or else." To date we have caught many a "free rider" in our mesh. Here is a list of herring boats cleared to date: "Dominion I," "Eva D 2," "Fisher Lassie," "Snow Prince," "Cape Devon," "B.C.P. 45," "Western Pilot," "Chamiss Bay," "Maple Leaf," "Otter Bay," "B.C.P. 43," "Shimoget," "Betty G," "Snow King," "Cape Caution," "Banks Island," "Cape Calvert," "Mathews Bay," "San Jose" and "Haida Warrior."

**SALMON WELFARE FUND** will be at your disposal and you can share in the above mentioned benefits if your boat sinks, wrecks or catches on fire and suffer a loss of personal belongings. The following fishermen have benefitted to date: Paul Amos, \$150; Ralph Amos, \$150; Harry Dick, \$150; Ray Seitcher, \$156; Simon Joseph, \$196; A. Marshal, \$200; Kerry Newman, \$200; Eugene Isaac, \$200; Willie Webber, \$168; Henry Nelson, \$188; Thomas McKay, \$123; Kris Jentzin, \$194; Silas Olney, \$200; John G. Wilson, \$200; Alvin Douglas, \$200; Hyacinth David, \$107; Warren Rush, \$138; Robert Barton, \$150.

Death claims from this fund have been paid to the sons of Nicol Chester, \$500 each. Mrs. Frank Wilson Jr. has received \$1,000 and \$300 for her children. Allan Johnson's wife received \$1,000 and four children received \$100 each. Daniel Assu's wife received \$1,100 when he was involved in an accident that cost him his life. So you have much to gain. Next meeting of the Salmon Welfare Fund we will deal with Brotherhood death claims when Johnson Ginger lost his life and Godfrey Wesley by fire. (End report).

**THE COMMUNITY HALL** at Alberni reserve was the scene of a very interesting and colorful display of Native Indian dancing by the tribes of the Barclay Sound region. Mr. George Clutesi, a member of the Alberni Band, was Master of Ceremonies and was splendid in that capacity.

Mr. Clutesi made the opening announcement, that this tribal custom was a welcoming feast and a gesture of goodwill on behalf of all the tribes to Ed. Nahanee, Business Agent of the Native Brotherhood, and his family who were present in the hall.

"The people of Alberni and other villages gathered here to-day

would like Mr. Nahanee and his family to feel that our villages and our people welcome them and want them to enjoy themselves and feel at home and whenever the opportunity arises to come again.

"To us and our people," said Mr. Clutesi, "the beating of the drums means an awful lot. It is said, and it is true, that when a Native Indian hears the rhythmic beat of the tom-toms, he will go out of his way to find where it is coming from. 'Tonight,' he added, 'Mr. Nahanee and his family will hear those drums and feel as we do when we put our age-old dance of welcome on for you people.'

**THE AGE - OLD WELCOME DANCE** was put on by the men and women in their native ceremonial costumes. The costumes consisted of many family crests, so many in fact, it was hard to keep count. The costumes were beautiful and of many colors and the bead work and frills shimmered and glittered as they danced and chanted the songs of years long gone by to the beat of the crested drums. The dancers swayed and bowed and the drums beat faster and faster until all became as one. Then came the slowing of the tempo until there was a silence that all could feel. It was indeed a welcoming dance.

It was very encouraging to note that many of the younger people were taking part in the dances and their enthusiasm and willingness to co-operate in every gesture proves beyond doubt these dances will live for time on end. In fact, the young people are making records of these traditional songs and capturing forever the lure and the beat of the drum. After the welcome dance came the robin dance, the war dance and the farewell dances.

**THE MASTER OF CEREMONIES**, George Clutesi, then called Ed. Nahanee and family to step forward and participate in the Tribal custom of further welcome by handshaking of individuals and representatives of tribes. Many family representatives were children and these children, through a handshake, would carry the tradition of those who were absent or unable to attend. Again the respect of the past generations was in evidence and appreciated.

The happiness and carefree attitude of the Native people was noticeable, each one glorifying the dances of past generations and the silence that existed among the hundreds or more people present, unearthed the very souls of those who had long since gone.

True is the only word that can be used as the Master of Ceremonies stated "the beat of the drums will always remain in the person that hears it." It certainly made a deep impression on my family and myself; one that means unity.

**WE ASK OURSELVES** an important question: How can people be so happy and carefree when dark shadows engulf them and reach out from every dark corner? How can they be so happy when they dance as their forefathers did? When through the country around them rumbles the words in a hush, hush manner such as integrating, assimilating, in other words asking them to forsake all this happy life that has been handed down for generations.

The people from the Ohiat Reserve put on their special ceremonial dance before the evening drew to a close and again more welcome was extended to the visitors. Jack Peter and Simon Dennis and many others participated and gave a very good account of their prowess in following their ancient customs.

**CHIEF ADAM SHEWISH** expressed words of encouragement through the loud speakers as did Simon Dennis of Ohiat. They represented and expressed the feelings of many, that more support should be extended to the Brotherhood and felt that the Brotherhood could and would present existing problems to the proper authorities. It is encouraging to see the younger generation willing to assist in the progress that is fast enveloping them.

James and Jacob Gallic put many hours of patient work to bring about the success of all the entertainment that provided the evening enjoyment. Jimmy Gallic was a bee-hive of energy as he looked after the needs of the visitors. Our Native Sisterhood of Barclay Sound can feel proud of their part and be thanked for the patience and hard work of satisfying the hungry appetites that exist when everyone is enjoying themselves to heart's content.

**OUR SINCERE AND HEART-FELT THANKS** to all the Barclay Sound people that participated and to those that put forth their problems and to those that voiced their appreciation of the work of the Brotherhood. May God assist us in fulfilling your hopes and ours.

## WHAT OTHERS ARE SAYING . . .

(From Vancouver Province)

**FRANK CARMICHAEL** from Aklavik had some acid comments, but the real renegade was Robert (everybody calls me Bobbie) Porritt of Hay River.

Why, he asked, was the Indian Affairs meeting held behind closed doors? Was the department "getting snowed under when it shooed the Indians home early under the pretext of an unexpected blizzard?"

(From The Fisherman)

**THE NATIVE BROTHERHOOD** protest at being excluded from the conference on Indian Affairs called by the Federal Department of Citizenship and Immigration, has been echoed from another source.

In the Northwest Territories, trader I. G. Porritt protested the selection of the Indian delegate to the conference last December, declaring that the delegate had been elected not by the Natives but by the Indian Agent.

**THE MODERN POLITICIANS** have nothing on the Hudson's Bay Company and the treaty writers of the old days who used whiskey and decrepit guns to cheat the Indians.

Only thing now is they are just a little smoother; but they're still crooks with a crooked eye on what few resources remain to the Canadian Indians.

### Our own opinion:

Conference delegates, it is understood by The Native Voice, have been ordered not to make any releases to the press until Ottawa gives the word and that won't be till Ottawa has given its official version FIRST.

The publishers of The Native Voice would like to know why, if the Department of Citizenship and Immigration is honest in its dealings with the Natives, it fears the light of day on the content of its conference.

We want to see public exposure of its aims; we want to see public discussion; we want democracy. We fear those who wield the heavy hand of censorship.

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## Forgotten Indians

Recognition and rights for the Indians of B.C., and of Canada, always appear to be too late and too little.

Last month the Indian tribe of Westbank on Okanagan lake literally took up rifles to drive bridge surveyors off their property.

Fortunately Highways Minister P. A. Gagliardi said he was unaware of the incident and that no property had been as yet purchased. The engineers of the contracting firm, said the minister, were premature in starting their test drilling on the reservation and the Indians were right in defending their castle.

The point of this is that no one bothered to think of the rights of the Indians.

How seriously the forgotten race in Canada has been ignored by the governments has been brought out by Frank Howard, CCF member for Skeena . . .

Mr. Howard says that Indian problems invariably get lost in red tape at Ottawa. He urges that the Indian affairs branch be overhauled and possibly taken out of the bog of the immigration department.

He suggests that education, health and welfare be transferred from the federal office to the provincial so that all B.C. Indians can be given the same services as others in the province.

Mr. Howard condemns the provincial advisory committee on Indian affairs as a joke, sabotaged by lack of support and lack of funds.

Indian affairs policies are mainly federal—which may be the cause of their stagnation.

This need not prevent the B.C. provincial government, if it is sincere in promoting the brotherhood of man, from initiating a move to improve the affairs of the Indians in our province. This could be by taking over some of the services provincially, as urged by Mr. Howard, or at least by requesting Ottawa to speed up a new deal for the forgotten men.

—The British Columbian.

## Contact Your MP's Now

The following letter was received last month by Eastern Associate Editor of The Native Voice, Big White Owl, and has been forwarded for publication:

On January 31, 1955, Mr. Pickersgill, as Superintendent-General of Indian Affairs, in speaking to the Young Men's Canadian Club in Toronto at the Royal York Hotel, pledged a new deal for Canada's Indian population.

"We intend to respect and safeguard not only their Treaty rights but our moral obligations to them," he said. "For a long time we prided ourselves that we had treated the Indians better than the Indians were treated in other countries. In my opinion we had little reason for boasting."

On March 15, 1955, in Ottawa, Mr. Pickersgill said, "Having taken the country from the Indians it would hardly be fair to charge them for the defense of it."

The Indians owned their lands from time immemorial which the

British have always respected, as acknowledged in the treaties and proclamations made from time to time. If they are entitled to reasonable justice, under democratic principles, the present administration will desist in legislating coercive laws.

On December 8, 1955, Mr. Pickersgill told the Empire Club in Toronto, "Canadians have a stupendous task before them in integrating new settlers into community life." . . . "We simply cannot expect those whose ancestors came from other lands to respond to the mother and daughter concept of Empire."

The Indian problem, which is heard today has its roots in government interference with the Indian's simple way of life. Excessive controls are a detriment to In-

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### AT SARNIA

## Chippewa Indian Nation Sends Petition to Ottawa

(Submitted by Big White Owl, Eastern Associate Editor)

In a recent interview with Mr. Aylmer N. Plain of the Sarnia Indian Reserve, he said:

"I wish to emphasize the following: In addition to the Chief and Councillors, we have a list of 128 eligible voters who endorsed and signed this petition. This number represents over 65 per cent of our voting strength.

Also you might be interested to know that I was chosen and given the task of assembling the facts most useful to the preparation of our petition, and the drafting job also was assigned to me.

This newspaper clipping from "The Sarnia Observer" which I am giving to you for reference sparked the enthusiasm that our people here displayed.

The present acting Superintendent of this Agency, Mr. J. B. Morey has shown and given sympathetic co-operation and the signed petition was forwarded by him to Ottawa."

Honourable J. W. Pickersgill,  
Minister of Citizenship and Immigration.

Sarnia Indian Reserve.

Dear Sir:

Pursuant to a resolution, moved, seconded and carried unanimously at a meeting in Council Hall on November 30th, 1955, the following petition was drafted out, circulated and signed and is now presented for your careful consideration:

Whereas:

J. W. Murphy, M.P. for West Lambton has, as early as October 16, 1950, expressed an opinion, and did urge that the Government of Canada take over Sarnia Indian Reserve whereas:

As recently as January 17, 1955, a committee was appointed by Sarnia City Council to confer with the Sarnia Indian Reserve, and that the committee, up to this date, has failed so to do, and whereas:

The same Sarnia City Council was quoted in the press on November 22nd, 1955, as being unanimously agreed that a grant from the federal government be requested in lieu of taxes on Indian lands within the boundaries of the corporation.

Now, therefore, we, the Sarnia Band of Indians, a majority part of the posterity of the Chippewa Nation of Indians mentioned in the Treaty of Amherstburg, 1827, do express the opinion and fear that the foregoing opinions, suggestions, and actions do pose a threat to the future peace and tranquility of our reserve, for we consider that a grant in lieu of taxes is but a preliminary step to actual taxation, and taxation another step towards the actual taking over of our lands, and finally, the total disintegration of our nation.

We are, then, unalterably opposed to the said opinions, suggestions and actions aforementioned, because:

First—The Treaty of Amherstburg, 1827, guarantees our sovereignty as a people entirely apart from the rest of Canada: Thus, our lands are totally exempt from any form of taxation. This is proved in the following excerpts from the treaty:

"And whereas, the tract of land intended and agreed to be surrendered as aforesaid has been since accurately surveyed, so that the same as well as certain reservation expressed to be made by the said Indians from, and out of the said tract for the use of themselves and their posterity, can now be certainly defined."

"Saving nevertheless and expressly reserving to the said Nation of Indians and their posterity at all time thereafter for their own exclusive use and enjoyment, the part or parts or parcel of the said tract herein-after particularly described."

Sarnia Indian Reserve was described as containing 10,280 acres.

It is our hope that the Department of Indian Affairs viewpoint was expressed by District supervisor of Agencies in Ontario, J. E. Morris, who was quoted in the Sarnia Canadian Observer, issue of February 12th, 1953, as stating that Sarnia Indian Reserve is "Not Canadian, but Indian territory," and that "there are areas on every official map marked in green, which indicate that they are the Indian's domain and it is the duty of the Department to keep the whites out of the territory unless permission is first obtained from the Indians themselves." "One objection," it was said, "is all that is necessary to sustain the rights contained in the treaty by which the Indians enjoy exclusive use of their reservation."

Second—The build up and expansion of the town, and later, city of Sarnia is entirely attributable to the friendliness, generosity, and co-operation of several generations of the said Indians of the Sarnia Reserve. The treaty, itself, begins thus: "whereas, His Majesty being desirous of appropriating for the purpose of cultivation and settlement a tract of land, etc." Thus beginning a relinquishment of land. In 1852, a block of land, 198 acres in area was surrendered to the Crown for the direct purpose of the expansion of the then village of Sarnia, and the Indians, magnanimously, agreed to await full payment until 1857. Subsequent surrender, up to this date, have all, more or less, contributed to the further expansion of Sarnia.

Because of the foregoing reasons and facts, we express amazement that the Council of the City of Sarnia should entertain or support the suggestions for financial re-imbursement for services allegedly given to the Sarnia Band of Indians. One of the present Councillors, living along the boundary between the Reserve and the city has, indeed, been refused garbage collection and mail delivery by the City.

Our treaty guarantees to our people, "payment, in perpetuity in goods," and we feel that we may well ask, "if not, presently, in goods, then why not in services."

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# Opinions Differ on Use Of Terms Such as 'Buck' For!

Editor, Native Voice:

In trying to answer what people say and write, you often put your own foot in it. It does not make any difference if the individual is of my race or the white race. There are times when it is difficult to understand the true meaning of what a person may be trying to say. All you can do is go ahead and defend what you believe in your own heart to be true.

I do not question Big White Owl's heart. I know it is for our people and that what he does he feels within himself to be for the best. But, I cannot go along with his most recent article. When one of my own people writes out against terms such as "buck," "squaw" and "papoose," naming them reprehensible and derogatory—then, I have to put my foot into it. As Big White Owl says, he will strive to have these words

erased from the dictionaries of the world. I will fight equally as hard to have them set at the side of the Indian people. I will fight to keep these words alive and have our people see themselves as they are.

The matter of three small words now can lead into things more serious. How long will it be before one of our own people try to erase the words Indian and Redskin from the dictionaries, also? They are just as derogatory if you look at it with critical eyes.

I know our fathers would weep for us if they could see us turn from words such as buck, squaw and papoose. They are words from our past. No matter how the white man tries to use them, they belong to us; they are a part of us we should cling to and respect. Our fathers named the young men of the village "bucks." It denoted them as having life and the fullness of youth in their blood. There is nothing cowardly about a buck; there is nothing lowly. It is a respected animal; it is a respected term when associated with a man.

For the word squaw, it is not a word that originated with the white man. It is of our people; it is of our tongue. Among our fathers, a woman worthy of being named a squaw was a highly respected woman. It was not a dirty word. If the white man has managed to twist its meaning, then we should carry the truth of the word in our hearts. We should not let the white man shame it from us. The only shame we should feel is when we permit the white man to tell us the meaning of our own language—worse yet, believe him.

The word papoose is still used freely among my people. Are we to be ashamed of that, too? Then, it is time we turn from the words that designate us as being Indians. Maybe we had better call ourselves white men. There is nothing shameful in the word papoose. Even the white man has not tried to give it a different meaning. If we are going to feel ashamed of having our babies named papooses, then we should hang our heads. Papoose means no more than the pretty head of a baby that alone shows from out the heavy wrappings holding it to a board.

It seems to me, too many of our people have learned the meaning of the white man's words but have failed to know the meaning of his own language. Is the vocabulary of our fathers too 'big' for them that they cannot understand other than shame?

If being named bucks and having our women called squaws and our young, papooses, is an insult to us, we had better look for another word with which to identify ourselves. We must certainly be ashamed then of being called Indians or Redskins, too.

There are many white people today who are trying to kill the identity of the Indian. He has succeeded in having many forget his tribe and his clan. The white man uses the word integration so freely that it makes me sick. The truth of the word is not as it appears in dictionaries. The hidden meaning in it is inter-marriage.

I do not think a man could appear more Indian than I do. In my association with all groups of people, certain terms of identity have followed me: "Hey, chief! Hey,

Continued from Page 4

## Petition to Ottawa

We ask, nay, we demand, as a people claiming and inhabiting the remnant of the once large reservation at Sarnia, that our right to be consulted in any and every matter pertaining to our land and property be recognized at all times hereafter, as a continuation of the "rights" contained in our Treaty, and in doing so, hereby petition the Superintendent-General of the Indian Affairs as representing the Government of Canada, and in turn, Her Majesty, Queen Elizabeth II, to preserve these "rights" unto us.

Signed: Chief Telford Adams, Sr., Councillor Mrs. Edna E. Rogers, Councillor James B. Williams, Councillor Lawrence Williams, Councillor Everett Maness. . . . Also signed by Ex-Chief Nicholas Plain and 127 other adult members. Forwarded December 30th, 1955.

## Chief Thunder Out of Hospital

To all my good People of  
The Native Voice:

The Sun symbol in upper left hand corner of my letter means sunshine and happiness to you all, with lots of good health.

Thanks for issues of Native Voice; it means a lot to me and all who receive it.

I believe I was paid up to November 1. I am very grateful to be alive, as I just recently got out of the Veterans' Hospital with a

very serious heart condition and pneumonia at the same time. I am again feeling good.

I am enclosing \$2; I want you to use the 50c for postage or any way you wish. Thanks again, and I pray that The Native Voice will always be. Please extend to all who are in any way connected with this wonderful voice; also to the readers.

J. WHITE,  
Chief Thunder.

## Against!

Editor, Native Voice:

In answer to your request for opinions on the use of such words as "squaw," "papoose," and "buck," I beg to submit the following opinion:

Most Indians I ever knew considered such terms to be as uncomplimentary as: "bohunk" for Slav, "wop" or "dago" for Italian, and "broncho" or "chirper" for Englishmen, etc., etc.

"Buck" is the most odious as it was first used in Negro slavery days in the same sense as bull. It was not used with regard to Indians until the cheap dime novel appeared during the Indian wars in the plains, as anti-Indian propaganda.

If such terms are odious to the race referred to, it would be a matter of common courtesy not to use them irrespective of their picturesque value in the eyes of another race.

C. N. A. IRESON.

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(Continued on Page 7)

## CONTINUED

# Tecumseh and War of 1812

Lewis had orders to hold Frenchtown, Winchester evidently failing to appreciate the dangerous position in which this would place him. The six hundred men at the Raisin were within eighteen miles of Fort Malden and not more than thirty-six miles from Detroit. They had no artillery, very little ammunition and were considerably encumbered with their wounded. The British and Indians within striking distance could not have numbered less than three or four thousand. Winchester's camp on the Maumee was thirty miles away; it was only partly fortified and contained possibly six hundred more men. Proctor therefore resolved to move on the Ameri-

cans before reinforcements could arrive.

Colonel Lewis obediently reported the result of the encounter at Frenchtown to his superior and held his position in accordance with his orders, while waiting for Winchester to send reinforcements. The general had by this time commenced to realize the gravity of the situation as did the rest of the troops remaining at the camp on the Maumee, who now insisted on going to the assistance of their comrades. Winchester started on the evening of January 19th and was soon followed by two hundred and fifty men from the Seventeenth U.S. Infantry under Colonel Samuel Wells, these reinforcements arriving at Frenchtown on the even-

ing of the 20th. Winchester had sent a report of the engagement to Harrison and the latter was hastening toward the Maumee Rapids, arriving there on January 20th. Only three hundred and fifty of the Kentucky troops remained at the Maumee, the rest having gone to Frenchtown.

Winchester in his report, gives a concise, (although not necessarily correct), outline of the situation: "Suspecting that Proctor would make an attempt to avenge this stroke, and knowing that our wounded men could not be removed, I hastened to reinforce Colonel Lewis with Wells' regiment, 250 men; and set out myself to join him and arrived on the morning of the 20th. The town, lying on the north side of the river, was picketed on three sides, the longest facing the north and making the front. Within these pickets Colonel Lewis' corps was found. Not thinking the position eligible, nor the pickets a sufficient defense against artillery, I would have retreated, but for the wounded, of whom there were fifty-five; but having no sufficient means for transporting these, and being equally destitute of those necessary for fortifying strongly, I issued an order for putting the place in the best condition that might be practicable, intending to construct new works as soon as the means of getting out timber might be had. On the evening of the 20th Wells arrived and was directed to camp on the right in an

open field, immediately without the picketing. On the 21st a patrol as far as Brownstown (opposite Malden), was sent out, and returned without seeing anything of an enemy. On the same day a man from Malden came in who reported that the enemy were preparing to attack us; but knowing nothing of the preparations made or making, what he brought was thought to be only conjecture and such as led to a belief that it would be some days before Proctor would be ready for anything. Neither night patrol nor night pickets were ordered by me, from the belief that both were matters of routine and in constant use.

"Not to discommode the wounded men, I took quarters for myself and suite in a house on the southern bank, directly fronting the troops and only separated from them by the river, then firmly frozen and between eighty and one hundred yards wide."

From other sources it appears that the American troops upon their arrival at Frenchtown, were permitted to choose such quarters as they saw fit; Winchester, with a thought to his personal ease, selected the most comfortable building for himself. This was the residence of Francois Navarre, which was located on the opposite side of the river from the village and nearly a mile distant. Members of the Navarre family tried to warn Winchester of the danger of an immediate attack, but he was more willing to accept the reassuring statements of one Jacques LaSalle, who advised him to the contrary.

(To be continued)

## Contact Your MP's Now

(Continued from Page 4)

dian progress. The Indian Affairs Branch of the Government has inserted into the present Indian Act sections both paradoxical and unrealistic, amounting to a "gross" travesty of Indian rights.

A reprint in the Globe and Mail on December 1, 1955, from a Sudbury Daily Star editorial: "Isn't it too bad that Official Government couldn't express elation over the manner the Canadian Indians have been treated. Instead they are being thrown off their Reserves, pushed from pillar to post and rarely is their plight mentioned in the House of Commons." The plight of the Chippewa Indians at Stony Point is a very good example, and the denial of medical services to some Indians in the Caradoc Agency, including an order

to surrounding physicians not to render medical aid to Indians. (This was brought to the attention of the Hon. Paul Martin, a Canadian delegate to the United Nations.)

According to the law of nations, where treaties are concerned, territorial and other national rights are not extinguished except by voluntary cession. If the Department of Citizenship and Immigration (Indian Affairs Branch), will practice true democracy Sections 7, 19, 20 and 112 will be deleted, and will amend the Indian Act in full accordance with the Atlantic Charter.

Indian organizations whose aims are to preserve Indian heritage and rights should contact every Member of Parliament and make their desires known.

LEHIGH ANTONE  
Oneida's of Muncey Reserve.

### AN APPENDIX TO THIS LETTER

I should like to add just a word to this letter and say: I think it is a gross travesty of Indian rights not to have an entirely separate Department of Indian Affairs at Ottawa. It should have no connection whatsoever with the Department of Citizenship and Immigration, and I further believe that Brigadier O. M. Martin should be appointed as Commissioner of Indian Affairs.

I Have Spoken!  
JASPER HILL (Big White Owl)

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## FORMER SKEENA VICE-PRESIDENT SAYS:

**BROTHERHOOD SHOULD HAVE BEEN HEARD**

By Harold Sinclair, former district vice-president of the Native Brotherhood of B.C. and executive for five years in the interior.

We have learned of the statements made by the Hon. Minister of Citizenship and Immigration, J. W. Pickersgill of the Indian Department, Ottawa.

"The Indians are not citizens, not subject to taxation, and are also exempt from game laws," Mr. Pickersgill said.

In answer, Mr. Pickersgill's statement is purely wild and is not correct, though it has been published in various newspapers.

We consider it as a deep insult to our Native people and children. Perhaps Mr. Pickersgill had once upon a time been an immigrant, and was not a citizen, and the reason for his statement might be lack of education in the affairs of our Native people. Since he has proved himself to lack experience and education in Indian affairs, in making such a statement in the press, there is no reason why he should continue as a minister in the Department of Indian Affairs.

Our Indian people are the only true loyal-born Canadians. They were born upon the lands where their great-great ancestors were born and raised their children from generation to generation, passing on their land properties and hunting, fishing and trapping grounds. This proves down to brass tacks, that the Indians are the aborigines of the province of British Columbia.

I am certainly proud to state the fact that the Indian people have shown their loyalty to the different departments of the Government by complying with taxation laws, such as the Income Tax and the five per cent tax, and though being denied certain benefits of the five per cent taxation; yet to show their loyalty and citizenship they take it in harmony. I have full documents in black and white of our Indian people's situation.

I have fully experienced and have definitely eye-witnessed the whole situation and conditions. Ever since the year 1943 when I filed income tax returns for our Native people, I have attended many court cases, on behalf of our Indian people over game hunting and in some cases fishing for food. With all the experiences I learned during the past years in the affairs of our Indian people, Mr. Pickersgill may find it very difficult to get away with any blindfold plans that he may have in store for the Native people.

I am highly proud to state the fact that ever since our Native

Brotherhood organization was born, all the interests of our Native people have been well taken care of by our great organization in a very democratic manner.

Therefore I only hope that the day will come when our worthy educated leaders will take over and administer the Department of our Indian Affairs.

We may then perhaps find justice, and a very democratic movement rather than swallow any further undemocratic practice that may come from the plans of Mr. Pickersgill, such as when he issued instructions in selecting delegates, in a hasty hush, hush movement for the Ottawa Conference over the Indian status of the Indian Act.

Mr. Pickersgill should have known the serious importance when dealings are to be made in the Indian Act. And he should have consulted the Native Brotherhood of B.C., which has the fullest measure of experience in the Indian Affairs of the province. Furthermore, each Band along each district should have been given plenty of time to study and then gather their grievances and opinions of the Indian Act. It is stated in the Indian Act that without the consent of a Band, nothing can be done.

I only hope to be present at the next annual convention of the Native Brotherhood of B.C. at Cape Mudge, B.C., where I will be prepared to present full reports of our Native people, in this district and in the area of Burns Lake, B.C.

**We Want to Have A Full Report**

A well-known and prominent upcoast member of the Native Brotherhood of B.C. who arrived in town, said, after listening to the "report" given out by one of the delegates who returned from Ottawa, "This evidently censured report which they have been allowed to make wasn't even worth going to Vancouver to hear, let alone Ottawa." He went on to say, "Let them give us Indians an honest above board report on what took place then they will retain our confidence, otherwise we will remain suspicious. The matter of any change in the Act affects all Native folk. Therefore we have a right to know all that went on. It is our 'innerds' they are operating on, not their own."

**CALDER SCORES INDIAN AFFAIRS INACTION POLICY**

VICTORIA. — Scrapping of the provincial advisory committee on Indian Affairs and handling of Indian problems by the Legislature have been demanded by B.C.'s only native Indian MLA.

Frank Calder (CCF, Atlin), said the advisory committee "has done nothing since it was established."

Pleading for fairer treatment of his race, he said: "I have seen MLAs and candidates during election campaigns practically sleeping on reservations to get the Indian vote, but as soon as they are elected they stuff Indian problems off on an ineffective committee in a hole in the wall down the street."

He asked the government to table all communications with Profisher Ventures, regarding proposed power development in the Atlin watershed, and was told by Premier Bennett that there had been none since correspondence was tabled during the last session.

"There should be no deals with Profisher involving the Naas River — nor with the B.C. Electric involving the Fraser till we are satisfied that fish-runs will not be damaged. We must not take chances on one industry (power) swallowing up another (fishing)," he said.

**Opinions Differ**

(Continued from Page 5)

have only smiled when a person buck! Hey you blanket——!" I compliments me with those words. To me they are a compliment. I am being seen for what I am, an Indian—not something or someone else.

It hurts me to read that an Indian as highly respected as Big White Owl resents the words that set us aside as Indians. Do not try to erase them from the dictionaries of the world. Just erase them from your own heart. With them, also erase the words Indian and Redskin. Then, one day you will stand alone and your heart will bleed. There will be emptiness inside of you as you blindly look for the words that once filled you with shame. You will try once more to bring the words of your people to you. It will take more than seeing the words in print to satisfy you. That will not fill the emptiness in your heart. You will cry for the true meaning of the words that you once erased from yourself. But then, it may be too late!

CHA-LA-NUNG

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# American Navajo Chief Went Far for Knowledge

By CHIEF BABE BEGAY, President, the Longhouse, Chicago

There is but a feeble bit of confidence, it seems, in the actual knowledge or informational activities of our country's population



CHIEF BABE BEGAY  
... writes of his life.

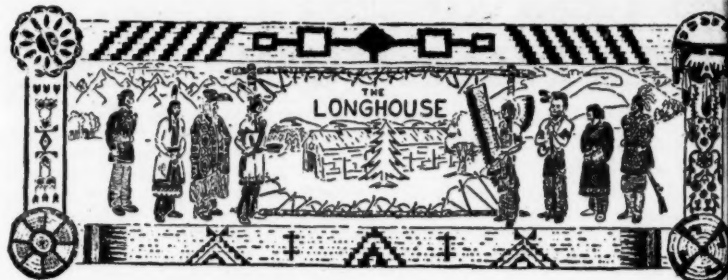
concerning the Native American Indians as to their status as fellow citizens of our great democracy. As a result, we felt it needful to form an organization that it might be of crucial importance in promoting understanding and that much of the potential educational benefit may be gained by both Native Americans and just plain Americans. This organization is the Long House.

I am the president of this new organization. My officers are both Indians and whites. We take in both Indians and whites for membership. Come in and join us, won't you? We have members from all over the United States.

I am a Navajo Indian from Fort Defiance, Arizona—in fact, my birth place and home is directly across the Beautiful Valley, eastward four miles from the old Fort.

My grandfather, Chief Dineh Das, was the last Chief of a line of Navajo Chieftains when the treaty with the United States government was signed at Fort Sumner, 1868.

It was he who Colonel Christopher Carson (Kit Carson) U.S. Army Officer in the 1865 war against the Navajos, treacherously persuaded, in a final stand in the famous Canyon Del Murto—



Canyon De Chelley Country, with a lot of promises (never fulfilled) to get together his tribe peaceably. The Navajos were made captives after getting to Fort Defiance in body and voluntarily, 1865. Then followed the infamous Long March into the desert to Fort Sumner, New Mexico.

My paternal home is in Canyon Del Murto, in the locality of Chin Le, Arizona. I have been away a great deal from the Home Reservation, at first, perhaps, just seeking to find out what there was going on in the outside world—of which I was so revealingly ignorant. However, the forbidden world had suddenly embraced me when I made my sojourn adventurously and also voluntarily to the far away city of Chicago. And so it was that one day I found myself standing in awe at the site of what was once Fort Dearborn . . . Chicago, the City Beautiful — indeed.

To say that I liked what I saw is more than a mild understatement, for it is here that I have chosen to make our new home and to have our two sons, Eugene and Duane, experience for themselves the association and chance to receive the kind of educational program available only in the larger

cities.

My father and mother never had a chance to go to school — so you can visualize how my wife, Lucille, and I, though we be but plain Indians have come a long way to learn the true value of the fine things of life while many Americans take it for granted.

I mean by things such as good education, the democratic way of life, freedom to worship in the faith we choose, in other words liberty and justice for all.

I wish now to transmit my sincerest gratification to the God of us all, our country's government and my organization the Long House.

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